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Ask questions - but without self-identification

It is the practice of Shri Maharaj to expound a particular point ~~with~~ in depth with great patience, giving various similies and examples. Then, when he asks for questions on what he has said, the questions tend to be based not on the point which he has been at such pains to expound, but on the details of the examples which he has given merely to illustrate a particular aspect of the matter. Such questions clearly show that the questioner has missed the point altogether. Shri Maharaj, therefore, often exhorts the visitors: you may ask questions on what has been said, but do so without identifying yourself with the body.

Many visitors feel rebuffed when this invitation to ask questions is thus made subject to a condition which appears to them grossly unfair! Why does Shri Maharaj insist that the questioner should disidentify himself from the body? The most direct answer would be: because an object cannot presume to understand its subject; it is impossible for a shadow to understand its substance.

So long as there is an apparent "individual" identifying himself with his body - merely a psycho-somatic apparatus - as an autonomous entity, would it be possible for such an object, such a "thing" to understand anything about the Absolute which is untouched by anything objective? And, further, can any queries, about the clarification or interpretation of what has been said by Shri Maharaj, from some one, thinking and speaking as a supposedly autonomous entity, be anything ~~but~~ not sheer non-sense?! Does it then mean that questions could arise only from a fully-realised being? ~~The~~ ~~insanity of~~ Only a little thought would expose the insanity of this stand: a realised being - a dnyaani would not have any questions at all!!

What Shri Maharaj would seem to expect from his visitors is something mid-way between these two extremes. As he often says, he assumes that those who come to him would not be morons but those who have already done a fair amount of home-work on the subject - not "Mumukshoos" but "Saadhak"s. In other words, Shri Maharaj wants the questioner not to forget that he is the ~~universal~~ impersonal consciousness and not the physical apparatus in which consciousness has manifested itself; and that, therefore, the listening to Shri Maharaj should be on the basis of direct apperceiving - without the ~~person~~ concept of an individual - like a clear understanding of what is functioning during the process of talking and listening. Shri Maharaj, in this context, says: "In order to be effective, the receptivity for my words must be such that they penetrate like an arrow."

Shri Maharaj's advice to the visitors is "to apperceive directly and forget immediately" and not to accept his words as a platform ~~for~~ from which to ~~ab~~ launch their own concepts! Concepts, he says, arise from words, words from thoughts - and all this together forms a bundle that is known as mind. 'Thinking' means 'conceptualising' - creating objects in mind -, and this is bondage. Words, basically dualistic and conceptual, are an obstruction to enlightenment. They can only serve the temporary purpose of communication, but thereafter they are a bondage. Getting rid of conceptual thinking means enlightenment, awakening - which cannot be "attained" or "obtained" by "any one". It is not any "thing" to be acquired by any "one", at any "time", at any "place". The penetration of the arrow brings about this apperception and that is enlightenment!

The visitor's spontaneous question is: if there is no "one" to acquire any "thing", what are we to do? Hata Shri Maharaj's equally quick counter-question is: who is "we"? The answer comes slowly, hesitantly: you mean "we" itself is part of the conceptual thinking

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thinking? – totally illusory?

Shri Maharaj at this stage again repeats what he has always been saying: "all knowledge is conceptual, therefore, intuitive; perceive directly and give up knowledge. But how many of you will do so? How many of you understand what I am trying to convey to you?"

"What is the purpose of all my talk? – to make you understand – to see, to apperceive what your true nature. But there is a hindrance ~~you must~~ to be removed; or rather, a hindrance that must disappear before you can see the 'what is'. The 'thinking', the 'conceptualising', the 'objectivising' must cease! Why? Because 'what-is' does not have the slightest touch of objectivity. It is the subject of all objects, and therefore, not being an object it cannot be observed. The eye sees everything else but cannot see itself."

"To the question, what does one have to do, what efforts must one make to stop conceptualising, Shri Maharaj smiles and says: "Nothing, no efforts" – and who is to make the effort? What effort did you make to grow from a speck of sperm to a full-grown baby in your mother's womb? – and thereafter for several months when you grew from a helpless babe to an infant who began to know about himself? And now you talk of 'efforts' which 'you' must make?! What efforts can an ~~not~~ illusory, conceptual "I" make to know its true nature? What efforts can a shadow make to know its substance? Realising one's true nature requires no phenomenal effort. Enlightenment cannot be forced; it can only happen when it is given the opportunity; it can only appear when it is given a vacant space to appear in. If someone else is to appear in this house, I must first vacate it. If the conceptual "I" is already ~~occupying~~ in occupation, how can enlightenment appear? Let the conceptual "I" vacate and give enlightenment a chance to appear. Making a positive effort to stop 'thinking' as a method of getting rid of conceptualising is an exercise in futility, and so is

any other kind of "effort." "

"The only effective effort is the instant perceiving of Truth: see the false as false and what remains is what-is. What is absent now will appear when what is present now disappears. It is as simple as that."